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PRINTED FOR THE MALONE SOCIETY BY
HORACE HART M.A. AT THE
OXFORD UNIVERSITY
PRESS

THE RESURRECTION OF OUR LORD

THE MALONE SOCIETY
REPRINTS
1912

This edition of the *Resurrection of Our Lord* has been prepared by J. Dover Wilson and Bertram Dobell with the assistance of the General Editor.

Mar. 1913.

W. W. Greg.

The manuscript, here printed for the first time, is a thin folio, measuring $11 \times 6\frac{1}{2}$ inches, bound in contemporary sheep-skin. It is a Resurrection drama, divided into parts or 'plays' to be performed on different days. Of the entire production only four fragments survive, two belonging to 'the first dayes playe' and two to 'the seconde dayes playe'. The pagination of these fragments runs: 17-28, 37-38, 43-58, 63-66. Thus eight leaves are lost at the beginning, four between pages 28 and 37, two between pages 38 and 43, another two between pages 58 and 63, and an unknown quantity at the end, the last remaining leaf being loose. Each page is ruled in black ink, so that the text is enclosed within a rectangular frame, leaving a margin at the top for headline and page number, another at the foot for the catchword, a narrow column on the inside, and a double column on the outside, within which last are generally found stage-directions, Biblical references, and other marginalia. The manuscript is the work of a single scribe, though a few alterations, indicated in the editorial footnotes, have been made by what are apparently other hands. The handwriting is neat and very legible; but it is clearly that of a copyist, who has found it difficult in many places to follow the sense of his original. This is proved by the presence of several passages which are obviously corrupt, by frequent interlineations, and by the curious use of the query which, though sometimes employed in the normal way and sometimes standing for an exclamation-mark, is more often simply an indication of the scribe's perplexity. The question-mark at the end of the muddle in line 736 is an almost pathetic instance of this.

It has not been found possible to reproduce the original page for page, owing to the variation of the number of lines to a page in the manuscript. The marginalia, excluding of course those stage-directions which standing within the rectangular line-frame are therefore treated as part of the text, have been carried down to the bottom of the page, their original position being shown by circled reference numbers in the left margin. Beneath these marginalia and in different type are placed the

editorial footnotes, giving information as to textual points. Deleted passages have been retained within square brackets, and room has been found in the text for interlineations, their presence being indicated in the footnotes. The letters u and v are often very difficult to distinguish, while the question of word-division presents a large number of doubtful points. In both cases it has, therefore, seemed best to follow the sense of the original, where the sense is obvious; and where it is not, i.e. where for example the word might be either 'you' or 'yon', to give the reading which appears to correspond most closely with the scribe's intention. For the rest, the original has been reproduced as exactly as the printer's resources will allow. The chaotic punctuation, for which the most conservative critic in such matters could find no justification either in grammar or rhetoric, has been faithfully preserved. The headlines, the names of the characters, and the first word of each speech, which are generally represented in the manuscript in a heavy Italian style, have been printed in roman capitals; the marginalia, when written, as they are for the most part, in a lighter Italian, are reproduced in italic; while everything in English, i.e. the entire text with the exception of a few names, has been printed in roman.

In the absence of any external evidence, all theories as to date and authorship must be extremely hazardous. It may, however, be noted that the author is clearly a Protestant, since it is scarcely possible to conceive that lines 311–320, 548–589, 810–834, and other passages could have been penned by one of the 'old religion'. At the same time it is noticeable that the fragments we possess contain none of those violent attacks upon Rome which we associate with Protestant miracle and morality plays, which is, however, hardly surprising considering the theme. We shall, therefore, be probably not far wrong if we assign the play to that period, extending roughly from 1530–1560, when under the influence of continental Lutherans like Melancthon, Martin Bucer, and Kirchmayer, a number of Protestant religious plays were produced in this country, before

Puritanism had arisen to stamp out miracles as ‘unseemly in this happy time of the gospel’ or to denounce the stage generally as the gate of Hell. Among English Protestant dramatists Bishop Bale was at once the most famous and the most prolific. It is tempting, therefore, to father this Resurrection play on him; but beyond noting that in the list he has left us of his ‘comedies’ in the vernacular he mentions two ‘de sepultura et resurrectione Christi’, it would be unsafe to go.

As to the history of the manuscript, from which this work is printed, nothing is known. It bears on the inside of the cover the book-label of ‘T. Brayne, Oswestry’, but this is of quite modern date. It is evident that the manuscript was formerly in the possession of an owner or owners who looked upon it as of no value, and so did not scruple to tear leaves out of it. It was bought some ten or twelve years since at Messrs. Hodgsons’ auction rooms by Mr. Bertram Dobell, in whose possession it has since remained.

The law-scrivener hand in which the manuscript is written is of a type very difficult to date. After invoking the kind help of Mr. J. P. Gilson, Keeper of Manuscripts at the British Museum, the General Editor is inclined to suggest the limits 1580 and 1630, but even this must be regarded as more or less tentative. The interpretation of the marginal signs presents some difficulty. Those which resemble an *N* are in a different ink from the text and merely mark exits of the expositor Appendix. The trefoil marks are in the same ink as the text and seem to be equivalent to ‘nota’.

LIST OF CHARACTERS
in order of appearance.

PILATE.	a Senior.
a Centurion.	CLEOPHAS.
CAIPHAS.	LUKE.
ANNAS.	ANDREW.
four Soldiers.	JAMES.
MARY MAGDALENE.	THOMAS.
MARY SOLOME.	JAMES the less.
MARY JACOBI.	PHILIP.
MARY JOSE.	BARTHOLOMEW.
PETER.	MATTHEW.
JOHN.	SIMEON.
two Angels.	JUDE.
JESUS CHRIST.	APPENDIX, the expositor.

Appendix, given at the end of the above list, as not being strictly a character of the play, makes his first appearance at l. 291. The first speech preserved, howbeit imperfectly, seems to belong either to Annas or Caiphas. In the first play the name Christ is used, in the second Jesus. Simeon is presumably a mere slip for Simon Zelotes, but occurs twice, ll. 1238, 1287. The four Maries clearly depend on Mark xv. 40, where, however, at most three are really intended. Solome is Salome both in the Vulgate and the Authorized Version, Mary Jose is 'Joseph mater' in the one, 'mother of Joses' in the other.

The first dayes playe

23

The ij Souldiour

Thou may well call hym a coyliss, yea a bogger
and those whiche accompanied hym, were little better
for which he had non, therfore yis great folly
to make all this busynes, about such boggers

The ij Souldier

And I thinke them not foolish, but rather stoorke madd
for vpphe, rise agayn is, as they sayd, he sayed.
I do think the bouldest, of all thos flouris here
daxs, not losse of his countenancis, for soone feare

The ij Souldier

And vs his Disciples, shoulde come, as they sayd
and privily by night, to steale hym away
that probation were that, of his wordes and leorynge
whiche they of them selues, shoulde make good wth winge
for if he said, he woulde rise within Dayes threes
they will tyme his coming, either true or contrarie

The iij Souldier after his astonishment

What a wonder, we shoulde boistaken with such stoor
and drette

But we coulde not stande, but fell downe like ad deads.

The ij Souldier

I sawe one like lightninge, come downe a lone
with clothis ad white, ad swer moore the snowe

The ij Souldier

And I was so scared, at the earthquake, thunder
that I clugt heven and earth, had gone together

here they fall
downe as
dead in
hearing the
gome shott
of thundur
jesus riseth
throwyng
of death &
the fiengell

The first dayes playe

P. 17

which deceaved many people, all here rounde about
yet by the Diligent watchinge, of the Bishopps than
they came both to naught, as nowe shall this man
yf we shoulde be more negligent, then they were in this
we myght both be thought, vnworthye our office
yet first we will make, the elders vnto this privye
after that entreat *Pilate*, their vnto Louynglye.

Exeunt

PILATE

IF yt be thus *Centuriane*, you make me to wonder

CENTURIONE

10

YES, and much more sir, which I coulde remember
for though I shoulde lye, which was captayne to those souldiers
whom you appointed, for the execution of those misdoers
they will testifie, that when he suffered without Doubt
their was great Darkenes, on the earth rounde about
and when he yelded vpp the ghost from hym their
the vayle of the temple, Devided asunder
the earth shoucke, the stones brake, the graves opened
so that I sayed playnelye, the sonne of God suffered

PILATE

20

WHAT he was or shoulde be, that knowe not I
but this I knowe, that they accused hym of Envy
they layed open cryme, never to his charge
but wordes of blasphemye, agaynst their God and vsage
and you knowe howe I woulde fayne have Delivered hym
but that they were so busye on me, for the Death of hym

N.B.—Simple deletions in the original are indicated in the text by brackets.
Where a word has been interlined above a deletion, the substituted word has been
printed in the text and the deletion has only been recorded in the notes. Similarly
simple interlineations have been inserted in the text and mentioned in the notes.
References and signs appearing in the margin of the original have been printed at
the foot of the text, their position being indicated by circled numerals, which, of
course, do not appear in the original. In the notes '1 marg.', '2 marg.', &c.,
refer to the first, second, &c., marginal reference. Only one hand appears in the
MS. with the exception of a few corrections which are recorded in the notes.

1 Either Annas or Caiphas is speaking.

The first dayes playe

① so that my wife troubled in her dreame att his Iudgement
warned me for iudginginge, agaynst that Iust innocent
and seyng I woulde fayne, have ridde my hands of hym
but y^t they cried with one voice, hange hym, hange hym
then least the Iewes, shoulde have any title agaynst me
be cause he was named the kynge of Iurye
and so privilye have gone, and complayned to Cesar
vnder whom I am here, Deputie and officer
and for feare of that Debate, betwene *Herod* and me
I myght have byne wyped, soe from my Dignitie
I gave iudgement of Death, vpon their accusement
and by washynge of handes, from his bloudsheede me innocent P. 18
howe coulde I, I praye you, have Donne more for hym
then this that I Did, to have rydde my handes of hym

30

40

CENTURIANE

YE, your honour doth remember, howe yester nyght last
a worshipfull Senatour here was not agast
bouldlye to request his corps, to be buried
he iudged belike better, then all the rest Did
and as I vnderstand the mans Doynge yt is sayed
he hath buried hym in a tomb, wher never non was Layed
yet woulde you not graunt, his corps with such speade
tell you lerned of me, that he was Deade in Deede
so that when you harde he was Deade so longe before
your honour wondered att yt, and that marvelous sore

50

PILATE

I WONDERED att yt, for that the Bishoppes I saye
vpon a superstition, of this their Sabbath Daye
requested that those three, which were condemned
myght be all hanghed, and soe Downe plucked
vpon their requestynge, of this their hanghing

① Math. 27. 19.

37 c.w. and by

38 washynge] sh altered.

2

43 was] interlined.

The first dayes playe

I thought that this Iesus, had then byne lyvynge

CENTURIONE

BUT yf yt [shall] please yo^r honour, when ye souldiers appoynchte
had those, (of either syde hym) their first hanghed 61
when to hym they came (after) and see hym Deade
they brooke no bone of his legges, in verye Deede
but for suernes, on thrust into his side a speare
were out a non yssued, both bloude and water
but yonder cōmes the high Priestes agayne nowe
I am suer they are come, for to speake with you

CAIPHAS

My lorde Deputie, we become, to talke wth yo^w a fewe words

PILATE

SITT you downe, and saye what you will my lordes

CAIPHAS

My lorde, we doubt not, but yo^w consider yt parfectlye
howe this vagabounde ys comdemned to Death, most iustlye
for besides he was, both a runnagate, and a traytour
he was worthyer death, then any theiffe or murtherer P. 19
for he murthered our people, in a faulse beleife
and stale them from our lawe, like a faulse theiffe
nowe because his Disciples, doe creadyt his doctryne
they be soe newe fangell, and to fantasies enclyne 80
yea trustinge everye worde, whatsoever he Did saye,
Even this? that he woulde ryse agayne the thride Daye
we become vnto you here, my Lorde Deputie
to Desier a watche, for his graves custodye
lest his Disciples, (shoulde come privilye) and steale hym
and saye he were risen, for anger, we Did hange hym

ANNAS

FOR all we have Dōne (my Lorde) were in vayne
yf he shoulde be stolne awaye, by any meane
for the people woulde beleeve (verye well) such a tale 90

60 appoynchte] tede interlined. 69 become] sic for be come 75 c.w
he was 82 Even] Ev altered, E doubtful. 83 become] sic for be come

The first dayes playe

and you shoulde not be able, verye well to quale
the commosion that woulde rise, of such a foolishe thynge
theirfore yt were good, to prevent yt by fore seyng
else woulde this last errorre, put vs to more busynes
then yt Did att first, for all our circumspectnes

PILATE

My lords, yo^w shall not be displeased, for nothinge I will saye
for in my mynde, you did not take the best waye
att what tyme, you forsoke hym, and choise *Barrabas* 100
which ever a rebell (and a great murtherer) was
I talked with hym alõne, as both you here tell can
and ever he shewed hym selfe, a perfect wise man
and what thynge soeuer, I did of hym requier
he woulde give a direct (and a wise) answere
that yt was harde for any man, any waye furth
to trape hym in any worde, wth came out of his mouth
theirfore my lordes here, methought, att that season
you were more earnest, then was required of reason

CAIPHAS

SUCH fellowes my lorde, as mynde mischeife no Doubt 110
they haue a craftie wytt, to compasse yt about
for a naughtie nature, never feales want
to studdye out myscheife, he ys in hit soe pregnant P. 20
but yf they woulde sett their wytt, all on goodnes
as they bestowe ytt, to invent all vngratiounes
they myght be great ornaments, to ther countrey & pleasure
and the publike weale, myght have of them a treasure
but as for this fellowe, we praye your lordshippe saye
coulde he Denye any thinge, which we to his charge did laye 120

PILATE

WHAT he coulde, or coulde not, I am not able to saye
for he let you saye, what you woulde, wthout resistance aye
but for any wickednes, or synne hitherwarde

110 *lorde,*] the comma over final s erased.
122 *resistance]* n altered.

112 c.w. to *studdye*

The first dayes playe

you never chardge hym with yt, that ever I harde
and yt ys not like, that he was an evill misdoer
for the countrey reportes, that he was a great good Doer
and to take his Doyngs, to be a signe right good
that he was a man, (right highe) estemed of God
and yf yt myght have stande, with your good pleasure
the people, through the countrey, had of hym a treasure

130

ANNAS

My lorde, we had our lawe, of *Moyses* the elected
w^{ch} no doubt of God hym selfe, was highlye beloved
yf he had byne of God, yo^r Lordshippe, may well knowe
he woulde never kicked, soe sore agaynst our lawe
when we observed the lawes, of our ffathers trulye
then woulde that sturdye knave, appeache vs of ypoericye
and to shewe hatted to the lawes, of our forefathers
he of purpose kept companye, wth publicanes & synners
therfore you may perseve here, a verie great likelihooде
that this man so contemptuous, coulde not be of God

140

PILATE

My lords, concernynge the lawes, of yo^r private God
which *Cæser* doth suffer you, to kepe as you thinke good
ys a thinge pertaynes not, att all to my office
therfore I cannot tell you, what your lawe ys
but as for that thinge, wherto I am appoyneted

- ① to see true iustice, amoungst you executed
or that no insurrection, or rebellion may a rise
through tumult or gatherynge, or any other wise
as doth appertayne, to my office and dignytie
as this Iesus, whom you, of many things accused
in suspecte of seditiousnes, by vs was condemned

150

P. 21

① here let the | centurione | and his souldiers | make signe | of
valour

The first dayes playe

yf he were innocent, his wronge ys the more
yf he were culpable, he hath suffered theirfore
nowe further because, you doe feare seditione
which thynge pertayneth, vnto my administration
though their be no cause, greatlye of any such feare
you shall have your request, for the watche their
Centurione, call your men quicklye together
that my lorde Bishoppes, may have their desier
goe nowe *Centurione*, withall the rest
and kepe the Sepulchre, as they shall thinke best. *Exit*

160

CAIPHAS

MAISTER Captayne, we desier your favour
in this our busines, without displeasure

CENTURIONE

As I am appoynted (my Lordes) to this service
so shall yt be donne, without slacknes ywisse

ANNAS

FOR slacknes herein, or your souldiers neccligence
may be an occasion, of greater inconvenyence

CENTURIONE

LET inconvenyence come, no other wayes vnto you
and feare noe disquietynge, of your selves nowe

CAIPHAS

THEN *Annas* first, we will heare seale the stone
that yf yt be sturred, yt may be knowne a none

ANNAS

VERELIE *Caiphas*, that ys a right suer waye
soe shall yt be knownen, yf he be taken awaye

CAIPHAS

NOWE *Centurione*, as we may doe you pleasure
make the watche men, kepe their watche in order

CENTURIONE

My lordes put noe mistrust, in the watche hardlye
yf watchynge will serve, yt shall not faile of our partie

170

180

The first dayes playe

CAIPHAS

P. 22

AND vnto you sirs, yf you fynde vs not liberall
we will not desier you, to watche att all

190

THE ffirſt Souldier

My lordes, for our true watchinge, put it out of aduenture
yf our true watchinge, may doe you any pleasure

ANNAS

You shall please yoſſelves, and vs both
and avoide that evill, which the wicked about goeth

THE .ij. Souldier

WHAT evill ſoever, the wicked doth imagine
we be att a poyn̄t, to watche well and fyne

CAIPHAS

200

Soe doyngē, yo" ſhall doe my lorde Deputie highe ſervice
and you ſhall fynde vs, better then our promeſſe

ANNAS

AND what pleaſure eſte, we can to you, in any matter
you may be boulde on vs ever after, *Exeunt. Caiphas*

and Annas

CENTURION

210

My fellowes in ſo much, I am yo" Captayne nowe
appointed by my lorde Deputie, to ſee y^e orderinge of you
this is my counſayle nowe, that every man
take heede to his watche, wth all diligencē he cane
not to ſleepē, or abſent hym ſelfe elſe awaye
when as he ſhoule watche, and be preſent alwaye
for howe ſoever y^e matter, fall out or frame
Doe you, as you ſhoule doe, and yo" ſhall beare no blame

THE .j. SOULDIER

220

MAISTER Captaine, perswaide yoſſelfe (this) throughly
that no Diligence ſhall faile (vpon our part) ſuerlye

CENTURIONE

Soe ſhall you please, firſt my Lorde Deputie
and have great thankes, of the Bishoppes trulye

THE .j. SOULDIER

Exit

220

ARE not theſe Bishoppes, (ſirs) earnest and ſtiffe

192 *aduenture]* *ture* interlined.

The first dayes playe

to make so much busines, about one poore caytiffe
alas poore man, I dare sweare on a booke
theirys non goes about, for to steale hym out

THE ij SOULDIOUR

P. 23

THOU may well call hym a caytiffe, yea a begger
and those which accompanied hym, were little better
for riches he had non, theirfore yts great follye
to make all this busynes, about such beggerie

230

THE iij SOULDIER

AND I thinke them not foolishe, but rather starke madd
for yf he rise agayne, as they saye, he sayed
I doe thinke the bouldest, of all vs ffoure here
dare not loke of his countenance, for verie feare

THE iiiij. SOULDIER

AND yf his Disciples, shoulde come, as they saye
and privilye by nyght, to steale hym away
what probation were that, of his wordes and learnyng
which they of them selves, shoulde make good wth lyinge

240

for yf he saied, he woulde rise within Dayes three

① they will trye his saynge, either true or contrarie

THE .ij. SOULDIER after his astonishment

WHAT a wonder, we shoulde be striken with such feare
and dreade
that we coulde not stande, but fell downe like as deade

THE .ij. SOULDIER

I SAWE one like lightnyng, come downe alowe
with clothes as white, as ever was the snowe

THE .iiij. SOULDIER

250

AND I was soe feared, wth the earthquake & thunder
that I thought heaven and earth, had gōne together

① here they fall | downe as | deade in | hearing the | gonnes
shott | of & thunder | Iesus riseth | throwyng of Death
[& | the Angell]

The first dayes playe

THE .iiij. SOULDIER

HE ys a sore fellowe, what soever he be
and that shall they proue, that resist hym, I see
for when on the crosse, he yelded vpp the ghost
what darkenes was their, rounde about, all the cost

THE .iiij. SOULDIER

AND howe did the vayle of y^e temple teare asunder
that ys made even y^e Priestys, them selves all to wonder

260

THE .ij. SOULDIER

ATT his death I sawe, great breakinge of stones
att his risyng I feared the breakinge of all my bones
yf he be soe terrible, as he hath shewed here
I woulde y^e Bishoppes, had felte some part of our feare

P. 24

THE .j. SOULDIER

BUT nowe sirs, the man we were sett, to watche here
ys gone, and all we nowe, cannot tell where
yet is not he stolne awaye, from vs by nyght
but rysen of hym selfe, like a man of myght
let vs tell this tale, to my Lorde Deputie
he wilbe leve no worde, that we saye trulye
againe the Bishoppes obtayned this watche alwaye
lest this mans Disciples, shoulde haue stolne hym away
goe and tell them in order everye worde
they will saye we have slept, and accuse vs to my Lorde
let vs goe theirfore, out of y^e waye, to my house right soone
and they^r reason in this matter, what is best to be donne

270

THE .ij. SOULDIER

THY councell in this fellowe, ys verie reasonable
theirfore I for my part, wilbe theirto agreeable

280

THE .ij. SOULDIER

① AND seynge we doubt (here) what way to take

① 2

260 *ys*] sic for *yt*

262 c.w. *att his*

272 *wilbe leve*] sic.

278

they^r] ^r possibly added by a different hand.
reverse the order of these speeches.

283, 286 the marginal figures

The first dayes playe

I will not your counsayle here in forsake

THE .iiij. SOULDIER

- ① AND I feale not my witty soe perfect as yet
but that I shoulde condescende to ytt

THE .j. SOULDIER

THEN let vs goe, for after our great feare

we shall inquiet, the better seeke our answere

290

APPENDIX

Exeunt

You see Christys resurrection, as in ye scripture we it have
then note here, the nature of malicious Envye
which persecuteth innocencye, even vnto the grave
as these Bishopps were not stilde, wth Christys death onlye
vntill they gott a watche, for his sepulcers custodie
their corrupt conscience, did doubt apart his myght
and dred them selves, lesse truth at length woulde come-
to light./

Yer this was done, by gods wonderfull provision P. 25
that y^e more they went about, to extinct the veritie
the stronger and more perfecter, they made his resurrection 302
and proved them selves fooles, for all their witt & policie
mans power lets not that, which God sayes once shalbe
as yo^w see by the watchemen which were not of power
to abide the angels brightnes, but fell downe for feare
YET note in these Bishoppes, a right honest pretence
they had invented to have extinct Christes name
they made Pilate beleeve, that yf he were stolne thence
yt woulde make a commotion, by meanes of his fayne
woulde God their were non such now w^{ch} doth plaie y^e same 310
which diswayes y^e people, for readinge of the scripture
lest it make them Heretikes vnlesse they have a *Doctor*
I WOULDE call them Heretikes, in my conceite rather
which can reade and may, and yet will not reade them

① I

292 *have*] interlined.

299 c.w. *yet*

The first dayes playe

when the worde yt selfe, doth ravishe much better
then the words of them doe, which doe expounde ytt
theirfore I counsall everie man, to seeke his owne profett
and as Christ is risen from y^e deade, by his fathers power
so let vs rise from our oulde life, to walke anew manner
NOWE marke the progression of the resurrection

320

MARIE MAGDALENE .1.

SHALL we goe nowe sisters, as yt becometh vs
and annoiint that sweete bodye, of our maister Iesus

MARIE SOLOME .2.

ARE you suer you can goe to that place directlye
were as you saye, they layed his bodie

MARIE IACOBI .3.

IT IS a question, to be asked aright
for he you saye was buried in the twylight

330

MARIE IOSE .4.

THER IS an other thinge (sisters) will more trouble vs
the stone on his grave, both great and comberous

MARIE MAGDALENE

INDEED (sister) we never thought of the stone
[] else we myght have made, for that provision

and we be wemen, of a feeble complexione
nor able to stire or remove the stone

P. 26

but I am Deceaved, or else I see
the stone layed by, right hanisomelye
alas deare sisters, that ever I see this Daye
we be disapoyneted, of this iourney
some envious creature, hath stolne hym hence
even vpon some malitious pretence

340

① holde my boxe I will tarrye noe longer
vntill I have toulde this vnto Peter
And Peter and Iohn thou greatlye beloued

① Enter Peter | and Iohn.

The first dayes playe

I bringe heavye tydings, which me sore greaved
they have taken my lorde, out of his grave
and layed hym were we shall never hym have
I came to have anoynted, that innocent sweete bodye
but alas sweat lorde, they have disappoÿted me

350

PETER.

JOHN

Yt is not so Marie? Yet Peter we will goe see

MARIE MAGDALENE

ALAS sweete Lorde, they were verie cruell
that woulde not lett thy bodye lye stile

PETER

Yt is even soe, as Marie sayed

they have taken hym away, and were else hym layed

360

JOHN

ANE hainous deede suerly, so to be wreake them, on his bodye

MARIE MADALENE

Exeunt Peter & Iohn

WAS their ever such crueltie as this
that malice with death, shoulde never ceasse?
what man was ever, soe envyed or hated
but his malice with death was abated
and cannot thy corps sweete Jesus lye
still in the grave, for the venome of Envye

① O you envious persons so Divelishe
you shall with your malice, altogether perishe
coulde you not be content, wth your scornyng and loutyng
buffittinge, spittyng, and all your flowtyng
and after your scourgyng, to hange on the tree
bewene two theives, in dirisione soe shamefullye
and after you tooke of hym, their your pleasure
in all thinge your malice, did you allure
even when you lett out their his hart bloude

370

P. 27

① here loke | towardes | Ierusalem

362 *on*] interlined above *of* crossed out.
and after

363 *Madalene*] sic.

373 c.w.

The first dayes playe

your malice was not saciate with that floude
but that you must burne, yet still in Envye
and feede your malice, vpon his deade bodye

380

MARIE IOSE

- ① SISTER Marie, freate not so in vayne att this thinge
but staye I praye you Lamentynge

MARIE IACOBI

FOR you doe but consume your hart with heavines
about a thinge, that ys remedilesse

MARIE SOLOME

WE may peradventure, hereof yt agayne

- ② when we thinke least of yt, and lesse doe complayne

390

MARIE MAGDALENE

NOE sister Solome, we have lost this labour
they have stolne away my Lorde and saviour
theirfore I will cast my boxe awaye

MARIE SOLOME

NOE sister Marie, keepe I saye
yt will serve for some other tyme playne
yf perchaunce, we may fynde hym agayne

MARIE MAGDALENE

AGAINE sister? noe noe that will never be
they purpose we shall hym, never agayne see

400

MARIE IACOBI

YET or we returne home, thus Dismayed
let vs goe to the place, were he was layed
and with our sweete oyntments his grave through engawlme

- ③ seyng we have not his bodye to enbalme

① let Marie | here lament

② ♀

③ here doe the | women goe | to y^e sepulcre.

389 *hereof*] sic.
crossed out.

405 *engawlme*] sic, interlined above *enbalme*

The first dayes playe

THE .j. ANGELL

WOMEN, for any thyngē you see, be not afrighted
we knowe you seeke hym, which was crucified
even *Iesus of Nazareth*, which was here buried
he ys as you see here, rysen from the Deade
theirfore marke what we saye, concernynge this matter
and goe and tell his Disciples yt, especiallye Peter
that he goeth before you into Galiley
and their he will shewe hym selfe, vnto you parfectlye
theirfore I saye wemen be not affrayed

410
P. 28

① for you shall fynde yt true, that I have sayed

BOTH ANGELS SPEAKE

WOMAN, what ys the matter, we praye thee
that thou here dost weape soe tenderlye

420

MARIE MAGDALENE

FOR they have taken a way my maister
and layed hym alas, I cannot tell where

THE .ij. ANGELL

WHOM seeke you wemen, the lyvinge with the Deade
he ys not here, for he ys rysen in deede
remember what his wordes were vnto you latelye
when he was with you last in Galeley
howe that the sonne of man, shoulde be Delivered
into synnefull [mens] handes, and so be crucified
and after althis rise agayne the thride Daye
which ys come to passe, as trulye as he Did saye

430

MARIE IOSE

SISTER *Magdalene*, yt was even soe
as they have toulde vs, therfore lett vs goe

MARIE MAGDALENE

YET sister *Iose*, I am not satiffied thus

① *Marie Magda-lene lamenteth*

408 *Women*] o doubtful, possibly e 410 c.w. *he ys* 411 the run-
ning-title is omitted on p. 28. 431 *althis*] sic. 437 *satiffied*] sic.

The first dayes playe

for yf he were rysen, he woulde visyte some of vs
and except I doe perceave, more yet then this
my hart will never be att quietnes
love hath soe pearced, my hart soe strounglye
that If teares coulde redeeme hym, happye were I

440

① CHRIST

WOMAN what thinge ys yt, that makes thee so weepe
or who ys yt here, that thou dost seeke

MARIE MAGDALENE

SIR because thou appearest, to be some Gardener

[*four leaves missing*]

we will buy largelye this your good sylence
nor you shall not neede, to be in any feare
of my Lorde Deputie, yf it be brought to his eare
our reasons for you shalbe of such probation
that he shalbe forced, to credytt our perswasion
that whatsoever tales (att any time) shalbe tolde hym
we will att altymes, be betwene you and hym

P. 37

450

THE .j. SOULDIER

YOUR request (my Lorde) here in ys vnreasonable
and concernyng good conscience, suerlye vntollerable

ANNAS

For that you seeme to feare, sett the hurt of our conscience
you shall heare what y^e lawe, doth speake in such doubttance 460
which requesteth of all men, in such scrippulous conscience
to suffer a myscheife, rather then an inconvenyence
the myscheife ys this, that all (whole) Moyses lawe
by this mans resurrection, shall have an ouerthrowe
because yt shoulde confirme (so playne) his former preachinge
that the lawe with his sacrifice, shoulde fynishe att his comynge
nowe when God hath confirmed, by Moyses our religion

① Christ like | a gardiner

447 c.w. and
altymes,] sic.

448 Either Annas or Caiphas is speaking.

454

The first dayes playe

and with two thousande yeres, hath had his confirmation
yt is reason, by the Iuggelynge, of a craftie magiscioner
gods truth shoulde be subverted, and brought nowe to be vayne
for though he be rysen, as you reporte he ys 471
yet all ys but donne, by Deludynge of your sences
you may suffer then this myscheife, for avoydingean inconvenyence
without danger to your soule, or hurt to your conscience

ONE OF THE SENIORS

I TRUST my Lorde *Annas*, in that yo^r scripulous sentence
hath answered verie well, for the quietynge yo^r conscience
nowe lest you shoulde thinke, that any thinge were donne
in all this matter by them two alone 480
you shall vnderstande, that even the whole senate
have conferred together, and condescended of late
that yf you will saye, his Disciples did steale hym
you shalbe rewarded, ffullye to the bryme

THE .j. SOULDIOUR

P. 38

My lordes, yf their in, we cane doe you any pleasure
we have the want, you have the treasure

CAIPHAS

THEN have here this money, nowe for your hier
more then you woulde aske, wyshe, or requier 490
but because we requier, in you more honestie
we bynde you vnto vs, with the more liberalitie

THE .j. SOULDIER

My lordes, because yo^w will have vs, to spreede abrood this tale
that his Disciples by nyght (as we sleapt) did hym steale
whatsoever he be, that will this Denye
we will saye, sweare, yea and fight, for the contrarye

CAIPHAS

WILL you doe the like, good fellowes in this

THE .ij. SOULDIER

WE will my Lorde, performe our fellowes promise 500

483 c.w. *The j.* 484 the running-title on p. 38 has *daies* 485 *in,*] comma doubtful. 490 *requier]* u interlined above *ie* 493 *tale]* interlined.

The first dayes playe

THE .ijj. SOULDIER

FOR he ys our mouth, and what that he doth saye
we are readye the same for to obaye

THE .iijj. SOULDIER

AND whatsoeuer he hath promised in althings
you shalbe suer, to fynde vs noe chaunglyngs

CAIPHAS

THEN will we thinke, our monye well bestowed
and wilbe suer your friendes, in everye your neede

APPENDIXE

Exeunt

510

HERE lastlye, you haue seene, how y^e Bishops redeameed
the souldiers, faithfull sylence, with a great pece of money
and made them blaze this lye, w^{ch} they had imagined
that he was not rysen, but stolnd away privilye
this tale they were hired, to spreade through out Iurye
wherby in their blindnes, they are confirmed I saye
for the Iewes beleeve non other, yet to this Daye
NOWE conferre the messengers, of Christy^s resurrection
Marie, and the souldiers, and lett vs tast the mysterye
Marie, tolde the Apostles, which toke yt for a delusion

520

[*two leaves missing*]

515 *through*] interlined in a different ink and possibly different hand : the *u*
rather resembles *y*. A first attempt has been made to write the word above *out*,
the result crossed out, and the word finally inserted above *Iurye*. It is possible
that *out* may have been altered. 520 c.w. *The*

The Seconde dayes playe

what shall theirfore (maister) become of me wretche
which in althings thus faith and promise doth breake
IESUS

P. 43

YF THOU remembrest, when thou Denyest me
I loked backe, and thou weptst tenderlye
which teares I take for full recompensation
for thy periurye, Denyall, and execration
but thou myghtest have beleaved the wemen by right
for Maries hart, coulde not, have byne so light
and for that Ioye, of my first appearynge vnto you 530
that misterye as yet, ys hyde from you nowe
but my fore tellynge, myght have byne an occasione
to have put thee out of doubt, of my resurrection
for he which sayed that woulde be, which thou saidst shoulde not be
in all other was thought, to tuche the veritie
And when we were in Galiley (*Peter*) did not I then saye
that all shoulde come to passe, prophisied, alwaye
howe that the sonne of man, shoulde be betrayed
mocked, scourged, hangheed, and buryed
and that the thride Daye, he shoulde ryse agayne 540
as all the scriptures affirme yt, well and playne

PETER

BUT our witts were so grosse (Lorde) and ignorant theirin
that we vnderstode noe worde of that sayinge

IESUS

AND grosse yet it shoulde be, yf yt where not that I
shoulde be taken from you, as I toulde Marie
but as for thee *Peter*, amoungst my Disciples all

(I) I choise thee heade, and governer principall
that yf they shoulde chaunce, to faulter in their faith 550
thou shouldest confirme them, in the redye paith

(I) ☩

521 Peter is speaking.
above mens crossed out.

534 *saieds]* sic.
539 *hangheed]* sic.

535 *was]* interlined

The Seconde dayes playe

for that thy faith, which thou didest confesse
that I was Christ (the sonne of God) Doubtlesse
I toulde thee I had prayed for yt, vnto my ffather
that hit att noe tyme, shoulde fayle or alter
but I perceave all my former communycation
ys forgotten of thee, and put in oblivion
yet seyng the mistrust, thou hast layed in me
with remorse of Conscience, for thy Denyall of me
I came with my presence, thee here to comforth
that thou shouldest beleeve me (the better) from hence furth
theirfore goe to thy fellowes, and tell them in their heavines
that I am nowe rysen, as thou canst beare witnes

560

P. 44

- ① for through the prerogatyve, of thy prehemynence
they will credytt thy wordes, with more confydence
and byde them beleeve the wemens tales nowe
for they tolde them nothyng, but that which was true.

PETER

Exit

O PERIURED person, vnfaithfull and witlesse
howe hast thou byne blynded in all thys busynes
thou which wast alwayes in his conversation
and see his miracles, and harde his predication
and see many thingys (he sayed) come to effectuallnes
howe art thou fallen, to such vnthankfullnes
thou mayst saye theirfore, thou hast a maister of mercye
which was noe worse, Displeased with thy periurye
nor toke in worse part, thy myscreadytynge
the wemens declaration, consernyng his rysyng
who coulde have loked, ever for such gentlenes
without great enbradinge, of my wickednes
but such ys the nature, of that his pittie
who ys the well and fountayne, of all mercye

570

580

① ♀

562 c.w. that I am

571 his] interlined above thy crossed out.

The Seconde dayes playe

wheroft I have tasted, a draught soe good
that all synners by me, have example to praise God
but nowe I will goe, to my fellowes, in their weepynge
and tell them the truth, of all the wemens sayinge
howe our maister his rysen, and hath appeared to me
① whom the better they will creadytt, for my senioritie

APPENDIXE

WE nowe have noe scripture, doth teache vs such appearance 590
as we have made of Christ (to *Peter*) in this order
but that we gather this, even of the circumstance
both of *S^r Luke* his wordes, and of *S^r Paules* together
which both doth write that Christ appeared vnto *Peter*
but with what words, or when, or where, doubtles y^e scripture
shewes not; but that by conference of places, we coniecture
SAYNT Luke writteth, howe y^t after, the wemen had declared
howe Christ in deede was rysen, and howe y^t they were sent
to bide them goe to Galile, wherto Christ was repayred
wher they alive shoulde see hym, as he on y^e crosse was rent 600
though *Peter* with the other, thought yt playne Deludement
yet went he to the sepulcher (agayne) wth doubtfull motion P. 45
wher in, the vewe of things? he fell in admyration
In w^{ch} suer admiration, yt seemes to be most likeliest
that Christ shoulde shewe hym selfe, to *Peter* in his studye
but with what other wordes, then yt is here exprest
lett them judge, which the Doyngs of other lyst to trye
the order of appearynge, (we Iudge) ys kept Dulye
for this was before that they had, which went to Emavs
as those words in luke showe, in returne vnto Cleophas 610
THEN where have we in scripture, but two words of y^e matter
the rest you must then attribute, vnto our invention
and though about the thynge, we can noe more but smatter
lett iudgement passe of vs, as we with good intention

① ♀

590 *appearance*] *rance* interlined.

601 c.w. *yet went*

The Seconde dayes playe

vpon the circumstances, have shewed our ymagination
yf yt be to your lykyng, we be right well apayd
① and soe I nowe commytt you, to the rest which shalbe played

CLEOPHAS

WHETHER nowe Brother, I praye you hartelye

620

LUKE

To *Emaus* brother, yf you will any thinge with me

CLEOPHAS

VERELVE brother, I will kepe you companye
for my iurney that way furth also Doth lye
but what make you to sighe, and to looke so sadlye

LUKE

THE matter which chaunced, amoungst vs soe latelye
when I remember our master Iesus conversation
his miracles, his Doctryne, and his communycation
howe the fowle spirity ever obayed his commaundement 630
howe the wynddye stormes, to hym were obedient
I thought little, that ever he woulde have suffered
hym selfe so shamefullye, to have byne hanged
for yf he had byne, the greatest mysdoer that lyved
they coulde not have handled hym, more cruellye then they did

CLEOPHAS

AND I brother att that, noe lesse then you doe marvayle
for hither to I have taken hym, for the redemer of Israell
for whosoever did note, his innocencye in his lyvynge
with the circumspect answeres, & maiestie in his preachinge 640
woulde have sayde, that no man but hym selfe alone P. 46
coulde have had such gyfftes, as he had many one
and he woulde many tymes talke of Israels captivitie
and howe his Deliverance, did Drawe verye nyghe
that his Apostles strove oft for the prehemynance
who myght sytt next hym, in his magnificence

① :N:

640 c.w. *would have*

1 marg. in different ink.

The Seconde dayes playe

but when the mater framed, and came to this passe
that the Bishops apprehended hym, by the treason of Iudas
and that he was soe spitefullye mocked and derided
and lastlye to the cursed crosse, crucified
both his Apostles, and other, Disciples all ?
were even discomfited, and Dismayed with all
yet his wordes before his Death, did move an expectation
of waytyng for a promyse, of his resurrection

650

LUKE

BUT we heare nothyng of that, but y^t y^e foolishe wemen
came to *Peter* and sayde, that he was rysen
whose saynge was countped, but phantasticall follye
and their vpon I lefte them, and came into the countrey

CLEOPHAS

660

EUEN soe I, for y^t I harde noe more of his resurrection
thought nowe to goe to *Emaus*, halfe in desperation

IESUS

My frendes what communycation ys this, y^t yo^w two have had
and talke either with other, and walke soe sadde

CLEOPHAS

670

ALL Ierusalem speakes of our talkynge
and as thou were anewe come, and knewe nothyng
dost thou of vs nowe, these thynges enquyer
and knowest not these Dayes, what hath byne dōne their

IESUS

WHAT be those things, I praye you

CLEOPHIAS

OF Jesus of Nazereth, we Did talke nowe
which was a man of great estymation
both before God and man, in worde and operation
he was a man suer beloued of God
and the people, toke for a prophett of God
this man was condemned of Death, and crucyfied
by the Priest^y and elders, which hym accused

P. 47

664 *had*] interlined.

679 c.w. *by the*

The Seconde dayes playe

681

we thought he had byne he, which was promysed
for the redemption of Israell, to have byne Delyvered
but that hope hath fayled vs everye Delle
by meanes of that, his soe shamefull death and cruell
for before we toke hym, to be the messias
yf yt had not byne, for this straunge case
yet we thought ever, that he woulde rise agayne
as before his passion, he spake yt playne
that the thride Daye, he woulde ryse, which ys this ?
but we harde nothyng of hym yet, but onlye this
which the wemen tolde vs, that he shoulde be rysen
that the Angels reportted yt, to them their then
when with their oyntments, they went y^e morynge earlye
in mynde to have anoynted in the grave his bodye
where with astonyed, went certayne of our compayne
straight way to his grave their saynge to trye
where they founde severallye, his sheate & napkyn layed
but his bodye was gone, as the wemen sayde
this was the talke, we had betwene vs
of this good man, whom we called Iesus

690

700

IESUS

O FOОLES, and starke Dullerds that you be
in the vnderstandyng of the scriptures trulye
why beleeve you not the sayngs of all the prophettys
seynge yt come to passe, so playnelye as yt ys
which all the determinyation of God did testifie
that Christ shoulde suffer all this, and so enter to his glorye
thought you that Christ, shoulde be a worldlye conquerour
and y^r his kingdome [ftan] stands not rather by invisible power
then am I a better scoller (I perceave) then you be
and did take better heede, to his Doctryne Daylye
for you myght have perceaved, yf you had not byne carnall
that his kyngdome ys to be vnderstoode spirituall

710

689 this?] sic.
but still legible.

705 come] e altered.

710 then am] then blotted

The Seconde dayes playe

in executyng the office, of the promised seede
which shoulde blesse vs in God, and revoke the curse in deede
which curse hangs still over vs by our first disobedience
and was expiated, by this seedes obedience
and was shadowed in the lawe, with everye Ceremonye P. 48
that the seede of the woman, shoulde onlye make vs free
and not the worke theirof, or any our sacrifice 720
for that thynge was left to his office
and yf you be desierous, the truth theirof to knowe
I will open yt to you, by the meanyng of the lawe
Moyses brought vs from bondage, to y^e lande of promisse
yet was he but a fygure their, of the true Moyses
which delivered mankynde, out of the Devels thrall
and brought vs to the libertie, of the lawe Evangelicall
were God wilbe worshipped, with a spirituall service
and not with a carnall, and bodilye sacrifice
of this Moyses ? the first Moyses playne prophiced 730
when he promised a prophet, of our breatherne & kynred
one in all poynts as myghtie, as ever he was
whose wordes he bade marke, when yt was come to passe
for the lorde had promised, he woulde put in his mouthe
all his whole mynde, to be vttered [to such] [which] suche ?
that who to his wordes gave noe attendance
shoulde sure for the same, suffer gods vengance
This Moyses did prophesy, nowe goe and conferre yt
yf ever after Moyses, their were ever man as yet
to be compared vnto hym, in all deedes fortunate 740
but only this man, which you speake of a late
Moyses brought the lawe written, in tables of stone
Christ brought them written, in the hart of man
Moyses in the hill, talked with God in the cloude
Christ came from heaven, from the bosome of God
[Moyses from the hill, talked with God in the cloude]

716 *vs by our*] interlined above *our heade* crossed out. 717 c.w. and was
730 *Moyses?*] sic. 735 *to such*] to presumably crossed out in error. *which*] crossed out in darker ink.

The Seconde dayes playe

[Christ came from heaven, from the bosome of God]
Moyses from the hill, brought the lawe Iuditiall
Christ one the hill, taught the lawe spirituall
Moyses fasted fortye Dayes, Christ Did the same 75°
hitherto betwene them, you heare, howe althynge frame
Moyses was the ancker, of the oulde lawe I saye
which with the bloude of beastes, was consecrate alwaye
and Christ was the ancker of the new testament
which wth his precious bloude, had his consecrament
Moyses taught the shadowe, Christ taught the veritie
then Christ ys even that Moyses, which y^e first did prophesye P.49
Moyses brought the lawe, but wth muche tirriblenesse
Christ came meeke and quyet, without any busines
yet this same before, *Esayas*, Did prophesye 76°
that he shoulde not crye, or his voice be harde lowlye
And that he meake ? came to call the meeke
and turne murnyng and sadnes, into myrth & gladnes
nowe vnto these prophesies, compare his owne saynge
were those w^{ch} be burdened, he calles to refreshynge
callynge his yoke pleasant, and his burthen easye
biddinge everie man learne, howe meeke he was & lowlye
and shoulde fynde quietnes, vnto their soules vndoubtedlye
except you woulde referre this, vnto *Salaman* rather 77°
which was a quiet man, and theirfore called a pacifier
which buylt vs a temple, in moynt Sion gorgious
and made an order theirin, most godlye and marveylous
but then the prophet̄ saye, that y^e lawe wth his ceremonyes
att the comynge of messias, shoulde ende and their ceasse
and that Ierusalem, with the temple shoulde come to confusion
because they forsooke (when yt came) their salvation
then this ys not that Salomon, which the prophet Nathan
promysed to David, shoulde possesse his seate than
for Nathan promysed David, of his seate a kynge

756 c.w. then Christ
blotted, s interlined.

771 gorgious] original last letter altered and

The Seconde dayes playe

which shoulde buylde a faithfull house, & seate everlastinge 780
then this cane agree, to that Salomon never
whose house ys possessed, nowe of a straunger
and howe can you call ytt a faithfull house either
when David was a mankiller, and Salomon an Idolater
then this Iesus ys this Salomon, the true pacifier
whose bloude Did reconcile, both God and man together
and stablisheth the Church, his spirituall kingdome
with invisible faith, which never shall see confusion
nor this temple ys not, which the lorde Did saye
should be buylded, where he shoulde rest for ever and aye 790
for the temple which Salomon buylt, shalbe Destroyed
and God no more in yt, shalbe praysed or worshipped
but the temple which Christ shall buylde shall raigne eternallye
and their he shalbe worshipped in [the] spirit and veritie
he ys a spirit and theirfore he Delighteth P. 50
in spirituall things, as his nature requireth
the Church ys his kingdome, where he raygnes spirituallie
in the hartes of men, with ffaith, Love, and Charitie
hitherto I have proved hym, the true Moyses, y^e true Salomon
which shoulde buylde the true temple in Moynt Syon 800

CLEOPHAS

THIS ys strange Doctryne brother to vs
which we never harde, of any our Doctors

LUKE

Noe for who soe speaks agaynst Moyses *Salomon* or the temple
shalbe made an heretike, yf he escape so well

IESUS

NOWE herken to David, howe God to hym Did sweare
to sytt in his tempell, a newe Priest forever
not instituted of the lawe, but of God almyghtie 810
after the order of *Melchisedecke*, as pleased the Dietie
to offer vnto hym, the most pure sacrifice that coulde be

The Seconde dayes playe

- ① even the precious bloude, of his most precious bodye
which was sheede vpon the crosse, to redeeme mans captivitie
this ys that Priest which *Helye* had in promysynge
which shoulde Doe althings, to gods mynde according
which with faithfullnes shoulde buylde, a faithfull house & faire
were he shoulde walke before his anoynted Pristes forever
this house ys his Church, of the faithfull elected
to God in his bloude, both kyngs and Priestys consecrated 820
- ② of his priestys in his Church, which ys his house spirituall
shalbe offered a sacryfice, of his bloude & bodye mysticall
renewyng so their bishops Death, wth a thankfull remembrance
which offered hym selfe once one the crosse for mans deliverance
with this sacrifice he consecrate, y^e new testament verelye
that yt shoulde be a bonde of love betwene hym & vs eternallye
yf you doe not knowe this aske the twelve yt rather
what thinge yt was he institute, att the last supper
- ③ yf it were not of that Sacrifice, of his bloude and bodye
a communion of the electys, and a thankefull memorye 830
- ④ you have harde nowe, how this pristhoode ys renved
and howe the sacrifice of the lawe, ys to be abolished
thus Christys comynge from heaven, makes carnall things spirituall P.51
the Cittie, temple, prieshoode, and the sacrifice withall
nowe yf you will compare the prophises of the messias
vnto althings nowe, as they are brought to passe
you shall then have noe cause, to Doubt or be offended
but rather to acknowledge hym nowe come, as he was promysed
The place first of his birth, by the prophet ys Declared
- ⑤ to be *Bethelēm of Iuda*, and of the stocke of David
[where Doubtlesse he was borne, of the same stocke & kynred] 840

① ☩ ② ☩ ③ ☩ ④ renued ⑤ *Michaby. 5. 2*

831 *renved*] underlined in reference to marginal correction. 832 c.w.
Thus Christ 834 *prieshoode*] sic. 841-2 partly crossed out in same
ink, while a different hand has added a brace at the end thus marking them for
omission.

The Seconde dayes playe

[for his mother was of Iudaes lynage, and of y^e stocke of David]

① and note *Esaias* watchworde of messias commynge well
 that a mayede shoulde conceave, and bringe a childe & his name Emanuell
 though this misterie (to the Lewes) was not [openlye] knowne openlye
 yet yt was not hyde, from Ioseph, and his compayne
 which Ioseph was a witnes, of this misterie most
 that she was avirgin, and had conceaved, of the holye ghost
 further I am suer, concernynge his nativitie

you have harde of the *Magies*, w^{ch} visytt apparantly

850

- ② which both *Esaye* and *David*, longe afore did prophesye
 ③ of such as shoulde bringe presence, from *Saba* and *Arabie*
 ④ The slaughter of the innocentys did not *Ieremye* aforehande tell
 representynge yt vnto vs, in the person of Rachell
 bewaylynge sore her childrenes death, & would not be coumforted
 to see them all so cruellye, of their lyves bereaved
 And concernynge his miracles, both many folde & wonderous
 ⑤ did not *Esaye* writte the same, in the spirit most meravelous
 that the blynde Deaffe and Dumme, wth y^e lāme and leprosy
 shoulde att the cōmynge of Messias, be healed of their infirmytie
 and all this you sawe hym doe, with greaterre to certayne
 why doe you not receave hym, the prophyses beinge so playne
 ⑥ Agayne when that Iohn Baptist, was cast nowe into pryon
 and sent two of his Disciples, and asked of hym this question
 art thou he which shall come? he bade then Iohns Disciples
 goe straight to Iohn agayne, and to hym tell his miracles
 as who shoulde saye, yf I tell hym not, I am y^e sonne of man
 lett hym goe to the prophetty, and they will tell yo^w, who I am
 He came into Ierusalem, rydynge vpon an asse
 ⑦ did not *Zacharies* prophesye, their then come to passe
 Loe Ierusalem (saieth he) thy kynge cōmes, thy rightuous saviour

860

870

① *Esaye.* 7. 14 ② *Esaye.* 60 ③ *Psal:* 71. ④ *Iere:*
 31. 15 ⑤ *Esaye.* 61 ⑥ *Math.* 11. ⑦ *Zacha:* 9. 9

848 *avirgin*] sic.
 error for Esaye. 35

866 *tell*] interlined.
 7 marg. *Zacha:* } c altered from beginning of h

5 marg. *Esaye.* 61]

The Seconde dayes playe

rydynge vpon an asse, full meekelye, and full poore
 he that came thus poorelye, came with noe worldlye pompe
 yet did he thus subdue, the Divels pride, and his pompe
 notwithstandinge this ys povertie, offended y^e weeke ever
 so that when he was taken, the twelve hym forsoke ther
 and was yt not (by *Zacharie*) longe before prophisied
 that the sheaphearde shoulde be smytten, & y^e sheepe dispersed
 Agayne, yet what saye you nowe, to the treason of Iudas
 was yt not tolde before by David, howe it shoulde come to passe

P. 52

880

(1) saynge y^e man of my peace, w^{ch} did eat my breade, & whom I trusted well
 hath lifte vpp his heele against me, like a traytour fell
 and the money he was soulde for, was it not by *Zacharie* prophesied
 howe yt shoulde by a fyele, wher straungers shoulde be buried
 ffurther the conspiracie of them, which hym accused
 was yt not by David, playnelye prophesyed
 howe the kyngs of the earth (and y^e heades) were algathered
 against their lorde and Christ, vnto y^t office annoynited
 cryinge hange hym, hange hym, he ys no other worthye
 and saved a thieffe for hym, that they might see hym Dye

890

Nowe of his accusement of blasphemye, was not Ioseph a figure
 soulde by his breatherne to y^e Ismalyt^s in great anger

(2) for that his Dreames, shoulde seeme by the interpretatione
 that he shoulde be their lorde, and they in his subiection
 and came yt not to passe, that he their lorde prouyded
 for them foode in that dearth, or else they must haue perished
 even so, whom yo^w here speake of, [h]is countped of his breatherne
 to be but a blasphemer, for whom, yet God did ordayne
 that he shoulde be their stuwarde, & even their sole provider
 for foode in y^t great banyshement, which their soule should suffer

900

(1) well (2) *exod.* 37.

873 c.w. yet Did 875 ys] sic for hys povertie] v altered and blotted.
 879 yet] interlined above yt crossed out. 881 well] interlined and repeated
 in margin. 883 prophesied] sied interlined. 884 by] i. e. buy, y altered
 from e 887 earth (and] parenthesis over comma. 890 thieffe] first
 e interlined. 897 countped] un altered. 2 marg. *exod.*] error for Genesis.

The Seconde dayes playe

What saye you to his sylence, in his examynation
did not *Esaye* and *Dauid* both make theirof demonstration
likenyng hym to the sheepe, leede vnto the slaughtered
and as still as the lambe, which lyeth before the sheerer
he was scourged, scorned, crowned wth thorne, and spite vpon
and shewed to the people, to make a laughynge stocke vpon
here *Esaye*, in the person of the people, as he myght
doth prophisy and lament, that most dolourous sight
saynge we did take hym (onlye) for a cast awaye
and as cleene given over, of his God, for alwaye
but he was thus wounded, for our faultes rather
and his woundes, hath healed vs, nowe for ever
yf he were thus wounded, for our synnes by *Esaye*
then yt must needes followe, that *Messias* must needes Dye
yf he must needes Dye, then the scribbes and pharises
have deceaved them selves, with their false glossees
which beleeve and teach, like most vayne Deceyvers P. 53
that y^e *Messias* shall not Dye, and so makes y^e prophet^s lyers

910

- ① Nowe the carrynge of y^e crosse, did not Isaake figure like wise
which carried the woode hym selfe vnto y^e place of sacrifice 920
② yet further in the lawe, Did not the brasen Serpent
his hangynge on the crosse, vnto vs playne represent
that whosoe looked vpon him, with the eye of faith
shoulde be cured of the serpentys stinge (his synne) and be safe
Also y^e grave & stone, was yt not tutchd of Ieremye
which in his person sayeth, in the lake, they have cast me
and further besides that, they have layed a stone vpon me
agayne in the grave, that he shoulde not their putryfye
doth not David in his person, speake yt playnelye
③ thou shalt not leave my soule in hell, any season 930

① *Gene.* 22. 6.

② *Nomb.* 21. 8.

③ *Psal:* 16. 10

903 slaughtered] sic. 916 c.w. which he 924 cured] between r and
e an erroneous s inserted in different ink and probably by a different hand.

The Seconde dayes playe

nor suffer thy holye one, either to see corruption
ffurther concernynge his resurrection, harken
howe the Iewes Desired, of hym some token
who answered ? you shall have non other token of me
but even Ionas, three Dayes kept in the whalles bellye
how woulde you requier here, a more playne fygure
to declare his resurrection, or more true myrrour
Ionas was cast in the sea, to pacifie the tempest
Christ was cast from heaven to y^e earth, to bringe man to rest
Ionas swallowed of the whalle, was cast out y^e thrid Daye 940
Christ was buried in y^e earth, to rise againe the thrid Daye
accordyng to the sayinge of *Osaye*, which spake thus
after two dayes he will revive vs, and y^e thrid daye raise vs
Here nowe you have harde, althynge nowe come to passe
which were ever shadowed, or prophisied of y^e Messias
his kyngdome, his priesthoode, his birth, his povertie
his preachinge, his miracles, his passion, as you see
why doe you stande in Doubt then, of his resurrection
havinge of all the other thyngs, soe faire a probation
but be you asleape, and possessed with Drowsynes 950
that you can neither heare nor see, the scriptures witnes
else you myght have beleeved, the wemen lightlye
which tolde you he was rysen, and that they did hym see

CLEOPHAS

HOWE saye you (brother) was not this a good scoller
which did take soe good heed, to his preachinge ever

P. 54

LUKE
YEA brother, for non of his Apostles whom he choyse cheiffly
did ever recorde his doctryne vnto vs soe playnelye
therfor we may be called fooles, and starke Dullerty all 960
which toke so lytle heede, to his Doctryne Evangelicall

CLEOPHAS

YEA and this ys to me, a wounderfull strangh thinge
that he coulde never, with all his playne teachinge

942 *Osaye*] sic. 956 c.w. omitted. 957 running-title on p. 54 *The*
[*Sond*] *Seconde dayes playe* 958 *cheiffly*] interlined. 963 *strangh*] sic.

The Seconde dayes playe

dryve out of our heades, that false vnderstandyng
we conceaved of oulde, of y^e Scribbes & Pharisies learnynge
but we become to the towne, we will take vpp our Inne heire

IESUS

THEN God be with you? for I must goe further

CLEOPHAS

970

NAY sir, we have had good communycation of you
with yo^r leave, you shall not depart from vs nowe
therfore we praye you tarrye, for you shall farre as we fare
and y^e nyght drawes on apace, & yo^w cannot goe farre

IESUS

SEYNGE needs yo^w will have my compayne

I am content to tarrye

LUKE

YEA God sende me such compayne whensoever I travell
that will passe furth the tyme, wth such godlye councill 980
I have had through Iurye, many a sundrye walke
yet in all my iournynge, I never harde such talke
theirfore (Sir) you are right [hartelye] wellcome to our compayne
and I praye yo^w let vs enioye yt, as longe as may be

CLEOPHAS

BROTHER, yf yt myght stande, wth his good pleasure and will
woulde God he woulde tarry, and contynewe with vs still
for he did our maisters doctryne, muche better regarde
then any of vs all yet, that ever I harde
theirfore (Sir) we doe here praye you hartelye 990
to thinke your selfe welcome, vnto our compayne
Sir here ys such poore pittance, as we are able to prepare
but take in good worth (we beseeche you) this poore farre

IESUS

WHATSOEVER yt be, you sett before me

966 *learnynge*] nyng interlined. 967 *become*] sic for *be come* 968 *Inne*] nn
one minim short. 969 *heire*] interlined. 969 *you?*] sic. 973 last word
interlined. 979-80 between these lines in margin a mark in different hand
and ink, perhaps *id* 983 *companye*] interlined. 986 *will*] interlined.
992 *prepare*] *pare* interlined. 993 *farre*] i. e. fare.

The Seconde dayes playe

I will accept yt (right) thankefullye

P. 55

Here Christ takes the breade, breake yt and
gives yt vnto them, and so sodenlye departeth

LUKE CLEOPHAS } here they make gestures of
HE VS GONE ? GONNE } wounder a while

1000

CLEOPHAS

THEN I doe perceave, yt was our maister Iesus
that hath opened the scriptures, so pightlye vnto vs
I wondred that any Disciple he had
shoulde be so perfect, in those things which he sayed
but howe chaunceth yt with vs, I praye you good brother
that yt was soe longe, or we coulde knowe our maister
which dissembled with vs so longe in his talke
that he never vttered hymselfe, in all this longe walke

1010

LUKE

BROTHER, did you not marke, when he y^e breade did breake
how wth words of thankes givinge, or ever he it brake
Did first blesse yt, and after to vs reached yt
even as he was wont to Doe, before he sufferedd
vpon the sight wherof, my hart did give me
in suspition of his talke, that yt was even he

CLEOPHAS

AND I vpon the sight, of that his former vsage
in breakyng of the breade, and devotion in his visage
which he alwayes accustomed, in like his other feadinge
had my eyes opened vnto the full acknowledgynge
of his person, to be the same, w^{ch} hangd vpon the crosse
even as the openyng of the scriptures shewes y^t he was

1020

LUKE

SUERLYE brother, we were a sleepe & did slumber
or else his communication did shewe hym vs, much better
in that his much discourse, he made soe playnelye
by Moyses y^e prophet^s, throughout soe orderlye
concernyng his birth, and preaching^e [to] of his passion

996 c.w. here
blotted.

997 breake] sic.

1006 praye] r altered and

The Seconde dayes playe

with the testimonyes therof, also of his resurrection
and shewed hym their by, another maner Messias
then the Scribes and Pharises, hath declared to vs
and shewed that through weakenes, death & miserye
he must first passe, and so enter to his glorye
and this conference was made, wth such spirit & such grace
that yt would have forced any man to acknowledge-
hym Messias. CLEOPHAS

1030

YEA we myght have acknowledge that, yf we had byne happie
for howe did his talke ravishe vs all inwardlye P. 56
for my selfe I cane saye, all the tyme of his talkinge
my spirites were ravished, and rapt with the hearynge
that I coulde have byne glade, yf yt had byne his will
without meate or drincke, to have harde hym talke still

1041

LUKE

SURE yf yt did with you, as yt did, with me yore
you were never in such case, with any talke before
for yt pricked, heated, enflamed, and ravishe vs
yt kindled and sett a fier our hartes with in vs
the preachinge I saye of the Scribes and Pharises
ys faultie and coulde, in comparison of his

1050

CLEOPHAS

NOWE lett vs dispatche our busynes anon
that we returne to Ierusalem all soone
for me thinke the tyme, verye longe we tarrye
till the Apostels of this matter, be made all pryvie

LUKE

For harts anoied, freett with Desperation
woulde be right glade of any consolation
theirfore dispatche anon all your busynes
that we to Ierusalem may withall speedynes

1060

APENDIX

Exeunt

CHRIST here, as you have seene, appeared as a straunger

1031-2 There is a brace at the end of these lines in different ink, apparently
indicating them for omission. 1038 *happie*] interlined. c.w. for *howe*
1045 *yfyl*] second *y* altered from *i*

The Seconde dayes playe

to two in doubtfull hope, expoundinge all the scriptures
of Christ howe he shoulde dye, and rise of death y^e conquerer
that man theirby through faith, might enioye those treasures
of pardon, grace, and favour, and all those heavenlye pleasures
layde vpp in store for them, which will not be offended
att that straunge forme he cōmes, for vs to be amended
As sickenes, hatred, want, banyshement & persecution 1069
by straunge formes (as we thinke) for Christ, to appeare vnto vs
but yf that we give eare, vnto that consolation
the gospell shewes theirin, with promises most ioyous .
Christ in his proper forme, will shewe hym selfe este most maveilous
in forme of liffe and health, had by his resurrection
that noe doubt shall remayne, concernynge full salvation
In such formes he tries out, even by our owne confessione
the secreetty of our harts, our faith or infidelytie
thē cures he our foolishnes, our slouth, and doultishe reason P.57
withall the wordes of God, which speakes of his true glorie
and makes vs apte theirby, for to request his compayne 1080
were breakynge to vs breade, the foode of true salvation
[heshevewshymselfeplayne lorde, ouer synne, death & hells poyson]
AND further we may learne, by these good mens example
in all doubt of our faith, howe sympley for to talke
as Doubtinge not Denyinge, in feare, and yet vnstable
they had theirfore the truth reveled in their walke
so yf with in our hartes, their be noe selfe willd Darke
Christ will by some straunge meanes, y^e truth vnto vs open
and the warmenes of the spirit, shalbe theirof a token 1089
NOTE lastlye, howe that Christ here, whom death coulde never holde
was holden by the prayers, of those two symple persons
teachynge theirby, howe we by prayer, may be boulde
to make Christ tarrye with vs, by inwarde secreett mocions
of truth and godly life) aye poyntyng frutefull lessons
yf we be then in prayer, earnest att all season

1070 *vs*] interlined.

1073 *maveilous*] sic, interlined.

1077 c.w.

then cures

1093 *mocions*] n altered from *u*

1094 *life*) *aye*] sic.

The Seconde dayes playe

we shall then doubtlesse feale the frute of Christys passion

FOR the worde teacheth, howe prayer shoulde be vsed
and prayer obtayneth, that the worde hath promised

① Nowe I will kepe you noe longer. / ffrom y^e rest of y^e matter

CLEOPHAS

Exit

1100

WERE we purposed (brother) to have taried all nyght
we will to Ierusalem agayne, all right

and shewe them in order, howe yt chaunced with vs
peradventure the Apostles, will yet beleeve vs

LUKE

For the woulde not beleeve for this cause, the wemen
for that he shoulde appeared (they thought) first to y^e men
but for that they doe knowe, howe we departed from them
they will better beleeve, that thinge we shall tell them

CLEOPHAS

1110

THEN lett vs goe apace, lesse we be benighted *Exeunt*

LUKE

② FOR I trust we bryng glade tdyngs to them all befrighted

IOHN

AND is our maister rysen, indeed Peter ?

PETER

IN deede Iohn, as I tolde you the matter

IOHN

THEN the wemen, did tell vs a true tale

PETER

P. 58

EUERYE worde was true they sayed, without fayle

IOHN

1122

WHAT misbeleife, was in our hartes then
that we coulde never credit the wemen

① *N* ② here they | walke aside | and Peter | with the |
Apostles | comes in

1099 longer. / ffrom sic. 1106 *the woulde*] i. e. they would 1119 c.w.
Peter 1123 *was*] interlined above as crossed out. 1124 *wemen*] first e
altered from o 1 marg. in different ink.

The Seconde dayes playe

but counted their wordes (theirin) phantasticall
when onlye the fault, was in vs all

PETER

We thought, yf he rose from death agayne
that we had byne they, whom he first playne
woulde have shewed hym selfe to all throughout
and that was the thinge, lapped vs in such Doubt

1130

ANDREWE

THEN Peter, we will all beleeve thee
for that thou sayest, he hath appeared vnto thee
for thou wast in the same Doubt with vs
in like Dispaire, and Conscience scrupulous

JAMES

AND I knowe, that Peter coulde not saye ytt
vnlesse yt were true, and to be credit
but who be yonder, which comes so apace
be yt not they, which went to Emaus

1140

JOHN

AND breatherne welcome, for sync e you were here
we knowe what ys become of our maister
he ys rysen from death, as the wemen sayed
and appeared to Peter, when he was right sadde

CLEOPHAS

We be glade of that, you shall heare nowe agayne
what chaunced by the waye, vnto vs twayne
as we went to Emavs, partlie in despaire
of his resurrection, as all you here where
and makinge our mōne, concernyng the matter
he appeared vnto vs, by the waye like a straunger
and reprovyng our dulnes, in althynge and Doubt
he expounded the scriptures of Messias through out
and proved by them, that he must needes Dye
and soe for to enter, into his glorye
but when we came to Emaus, he fayned to goe further

1150

1133 *believe*] first e altered from o

1150 *Emavs*] sic.

The Seconde dayes playe

yet we did so entreate hym, that he taried with vs their
then by blessinge, breakinge, and reachinge y^e breade to vs 1160

[two leaves wanting]

THE thride ys of spirites, yf their be such or noe P. 63
whom Christ here doth denye, to have fleashe or yet bone
that therbe, Christ doth affirme, but not to beleeve this tho
that they in fleshlye formes, Doe walke as many one
affirme that they have seene them, as they have rydde or gone
those be but lyinge spirites, Delusions of the Divell
to tempt vs in our faith, and drawe vs vnto evill
AND though we see Christ eate in sight of his Disciples
yt argues not theirfore, that our immortall bodyes
shalbe susteigned with meate, or other carnall tryffels 1170
were generation ceasses, and althese worldlye studdies
and whereas we shalbe, as the Angels, in all gloryes
but this was a prerogative, for a playne Demonstration
of a right naturall bodie, after resurrection

AND here I leave agayne, att this season

① vntill further matter, give further occasion

PETER

BREATHERNE you knowe howe the scribbes & pharises
doe watche and make search for vs with all polices
and all ys to fynde agaynst vs, some matter 1180
for that great hatred, they beare to our maister
theirfore my counsayle ys, we gett vs to Galiley
yf their peraduenture, we may be more pryyve
and since we see our maister, this ys the eight Daye
were here we have lyen, in great feare all way
and for that we feare nowe, to goe out, by light
we may with more secretnes, convaye our selves by night

① :N:

1160 *vs*] interlined.
1 marg. in different ink.

c.w. *our eyes*

1161 Appendix is speaking.

The Seconde dayes playe

IOHN

① WE be ready (Peter) to doe what you wiff
either to goe, or else to tarrye still

1190

but yonder comes Thomas, I am sorrye that he
hath lost the sight, of our maister, so vnhappelye
Thomas I praye thee, when thou wast last with vs
what was the cause, thou soe Departed from vs

THOMAS

I HAD busynes to doe, which I coulde not Defferre
and yet for all that, I am neever the neere

IOHN

YF thou hadst tarried, with vs altogether
thou shouldst both have seene, and have harde our maister 1200

P. 64

THOMAS

You may longe tell me, that talle all waye
before you cane make me, beleive yt I saye

PETER

DOST thou thinke (Thomas) that we iest with thee
and that Iohn doth not tell thee, the truth verelye

THOMAS .1.

I THINKE you disposed, with wordes so wise
to bringe me, to some foolishe paradice

PETER .2.

THOU deceavest thy selfe (Thomas) for to thinke soe
for we iest nor mocke thee, neither too not froe
for all we sawe hym, in the same selfe bodye
as I toulde you before, he appeared to me
yf I lye (sirs) you can all testifie yt
was yt so or no, that Thomas may beleive yt

ANDREWE .3.

THOMAS, the verye same bodie, w^{ch} was hanged on y^e crosse
we sawe, but more glorified, then before yt was

① here doth | Thomas | enter

1189 *you*] interlined above *thou* crossed out. *wiff*] second *l* altered
from *t* 1197 *neever*] sic. 1200 *c.w.* *Thomas* 1212 *not*] sic for *nor*

The Seconde dayes playe

IOHN .4

1220

AND that thou sholdst marvayle, a great deale y^e more
he came in the Doores shutt, never harde of before

IAMES .5

IN that we did take hym for a ghost, att first sight
till he spake, and tolde to vs, who he was all right

THE .ij. IAMES .6

YEA, we doubted as yet, for all his speakyng
vntill with eatynge, he put vs out of Doubtynge

PHILLIPE .7

1230

THEN afterwarde (Thomas) as he was wont to doe
he preached vnto vs, of manye things to

BARTHOLOMEWE .8.

AND opened the scriptures, concernyng the Messias
howe althyngs before written, are nowe come to passe

MATHEWE. .9.

AND opened our eyes, that we perceavd well
that he was the promysed saviour of Israell

SYMEON .10.

AND for the vnderstandyng, of y^e scriptures more suerlye
he breathed in vs his spirit, for this nowe our capacitie

IUDE .11.

1240

P. 65

AND authorished vs theirwth, to our office agayne
to bynde and loose synnes (by preachinge both twayne

PETER

HOWE sayest thou nowe (Thomas) cane this be aleasyng
when as all thy fellowes, doe affyrme (all) one thinge

THOMAS

ALL my fellowes? and you also (Peter) may be deluded
with some fancye or vision, which you have mistaked

PETER

1250

YF we be deluded (Thomas) in this

1224 *we*] interlined above *he* crossed out.

1231 *manye*] *n* altered.

1240 c.w. *Iude*

1242 *authorished*] sic.

1243 *synnes* (*by*) sic.

1245 *aleasyng*] sic.

1246 *affyrme*] *r* interlined above *m* perhaps in a

different hand.

1249 *mistaked*] *d* altered from *n*

The Seconde dayes playe

we will never beleeve (from) hence furth our sences
dost thou (Thomas) beleeve, that I am Peter
which talkest with thee nowe, and whom thou dost heare

THOMAS

WHY shoulde I not beleeve yt, when I doe thee sey
in the same selfe likenes, wherin ever I knewe thee

PETER

AND we saw our maister, in the selfe same likenes
he honge of the crosse, and was wounded doubtlesse
and offered his bodye, to vs all, to feale hym
that fealyng his woundes, we shoulde not doubt of hym
thou art theirfore (Thomas) farre out of the waye
to thinke three of our sences, so farre beguyld I saye
which woulde not have vs, to beleeve that thinge
which we sawe, harde, and felt, without any doubtyng
theirfore thou makest vs all, here to wonder
what shoulde be the cause, of this thy great errour

1260

ANDREWE

WHAT ys the cause ? but even meere wilfullnes
to take opinion, of selfe willd, foolishenes

1270

JOHN

THEN Andrewe (I saye) yt is a madd opinion
to be thus bent (so strouge) agaynst all reason

JAMES

THAT heade, which thinkes, his owne reason the best
are most part with fancies, ys all possest

THE .ij. JAMES

FANCIES in deede, as proves nowe in Thomas
which lettys that to truth he cannot give place

P. 66

PHILLIPE

A TRUTH with out witnes, ys for hym most fytt
for witnesses I see, that he will not creadyt

1282

BARTHOLOMEWE

YF witnesses doe stande, vpon a nomber
I thinke we were sufficient witnesses here

1279 c.w. which lettys

1282 ys] s altered.

The Seconde dayes playe

SYMEON

BUT Thomas with hym selfe allowes noe witnes
but such as herein, shalbe even all sencelessess

IUDE

FOR that thinge which of vs, was felt, harde, and seene
will not sinke in Thomas his heade, by noe meane./

1290

THOMAS

AND when you have sayd (sirs) all that you cane saye
you cane not all, make me beleeve yt, noe waye
I will not creditit, no not my owne eye
though I shoulde see hym, stande here before me
vnlesse that I see, and feele both those woundes
made in his handes and feete with those hell houndes
which nayled hym to the crosse, without feare or dreade
of their cursed fact, and most heynious deede
and further I will not beleeve my owne sight
vnlesse with the sight, (that also) I myght
even playne have my hande, in the wounde of his syde
which was made with the speare, both large and wyde
except I doe see this, in everye proportion
I will never credit his resurrection

1300

PETER

THOU makes vs to marvayle, to see thee soe stiffe
or what thinge shoulde make thee, soe harde of beleiffe
for though we all at first, did doubt in the matter
yet were not we soe stiffe, to contynewe in errour

1310

THOMAS

STIFFE, or vnstiffe, you cannot all turne me
before I see and feale, those woundes of his bodye

IESUS

THE peace of God be amoungst you
Thomas, because thou art here, so harde of beleife
and agaynst all thy fellowes, stands in yt soe stiffe
that thou wilt not beleieve, yet, my resurrection
for all thy fellowes here, their testification

1320

1289 *sencelessess*] sic.

1321 c.w. *vnlesse in*





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